

THE INTERNATIONAL PSYCHIC GAZETTE

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FEBRUARY, 1934.

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A Concerted Attack by Three Spiritualist Editors and Two S.N.U. Officials!

MR. JOHN McINDOE'S "BOWDLERISED" LETTER.

LAST Christmas-tide—the season usually devoted to "Peace on earth, and Goodwill to men"—was celebrated by some prominent Spiritualists in making a concerted Crusade of Hate against the peaceably-disposed Editor of this Gazette, in order to prevent if possible any further reference to the scandalous maladministration of the S.N.U. Parliamentary Fund.

This Fund, amounting to about £1,000, was raised by public subscription during the Great War for the purpose of getting the old Witchcraft and Vagrancy Acts amended, and of giving adequate protection to mediums.

It has not yet been used for either of these purposes, in spite of many efforts to get the persons holding the money to do their duty.

The following is a full list of our doughty antagonists:—

Mr. John McIndoe, President of the Spiritualists' National Union;

Mr. Frank Harris, General Secretary of the same Union;

Mr. Ernest W. Oaten, ex-President of the S.N.U., Editor of the *Two Worlds*, President of the International Spiritualist Federation, and President (past or present?) of the Parliamentary Committee of the S.N.U.;

Mr. Maurice Barbanell, Editor of the *Psychic News*, and Secretary of the Parliamentary Committee of the Union; and

Mr. George H. Lethem, Editor of *Light*.

We give below a full account of this Yuletide sally, which came as a complete surprise, nine months after the matter had been apparently put to sleep by certain pointed questions we put to the S.N.U. officials concerned, which they have not even yet attempted to answer.

THE "TWO WORLDS."

The *Two Worlds* of December 29th, 1933, printed the following communication from Mr. Harris, addressed to its Editor:—

SPIRITUALISTS' NATIONAL UNION.

Sir,—At various times statements have appeared in the *International Psychic Gazette* casting reflections on the administration of the Parliamentary Fund of this Union.

In July last the Editor was written to, but in spite of several reminders and three personal interviews no retraction of the statements objected to has appeared in his paper.

The Council of the Union, therefore, resolved that a copy of the letter sent to the *International Psychic Gazette** should be sent to the whole of the *Psychic Press*.

The attached is a copy of the letter referred to:—

FRANK T. HARRIS, General Secretary.

NOTES:—

*Mr. Harris is quite wrong in saying that this letter was sent to the *International Psychic Gazette*—it was sent to "Mr. John Lewis"; but without making this intentional mistake he would have had no excuse whatever for sending it to the whole *Psychic Press*!

†Mr. Harris is in error in speaking of "a copy of the letter referred to" as his was not a true copy but a bowdlerised one. We print the letter in full, showing in black type the crucial paragraph omitted by Mr. Harris, the *Two Worlds* and the *Psychic News*. The question of who was the bowdleriser is of interest. Did the Council of the Union collectively authorise this deletion? Or did Mr. McIndoe realise too late that he had gone too far with his threats and delete it himself? Or did Mr. Harris merely make another curious slip of his pen?—Ed., I.P.G.

THE McINDOE LETTER.

SPIRITUALISTS' NATIONAL UNION.

64a Bridge Street,

Manchester, 4th July, 1933.

MR. JOHN LEWIS,

The *International Psychic Gazette*.

Dear Sir,—I have been requested by the Council of the Spiritualists' National Union to communicate with you with reference to an article by you, appearing in the issue of the *International Psychic Gazette* of April, 1933, under the heading "Our Outlook Tower."

The Spiritualists' National Union is the Trustee of the Parliamentary Fund referred to in your article, and the Council takes a serious view of your remarks as to the alleged wrongful administration of the Fund. These allegations are wholly untrue and entirely without foundation.*

The Council are reluctant to take proceedings against a Spiritualist journal, but insist on an apology, and an undertaking that there will be no repetition by you of any such remarks, or any similar ones, such apology and undertaking to be published in the next issue of the *International Psychic Gazette*.

The Council are quite willing to have the accounts of the Fund, which have been audited every year, produced for the inspection of yourself or any professional auditor deputed by you, such inspection to be made at your expense and in the presence of the Union's auditor, who would be able to reply to any questions arising on the accounts.

If, after this inspection, you persist in continuing your attacks and misleading statements, the Council will have to consider what further steps they shall take to protect the Union.—Yours faithfully,

J. B. McINDOE, President.

NOTES:—

*Mr. McIndoe carefully omits to say in what respect any single allegation printed in this *Gazette* on this subject has been either "wholly untrue or entirely without foundation." He and his Council had three months to consider them before he wrote his personal letter to Mr. John Lewis, and failed to find any.—Ed., I.P.G.

This letter, being a personal one, was not intended for publication even by its author. As it was a threatening letter it was treated with contempt and ignored. Six months later its non-publication was made the excuse for the Christmas attack upon us!

OUR REPLY TO "TWO WORLDS."

On the day of its publication in expurgated form in the *Two Worlds* we forwarded the following letter to the Editor of that paper:—

THE S.N.U. PARLIAMENTARY FUND.

69 High Holborn, London.

December 29th, 1933.

To the EDITOR of the *Two Worlds*.

Sir,—In reply to the threatening letter sent to myself last July by Mr. J. B. McIndoe, President of the Spiritualists' National Union, of which you print a bowdlerised edition in your issue of this day's date, will you please print in full the article which appeared in the April number of the *International Psychic Gazette*, three months earlier, to which he objects, but which has never yet been answered, for an obvious reason. I think you ought to do this in full, not only in fairness to myself but in justice to the vital interests of Spiritualism and its Mediums, which were so scandalously sacrificed in the matter referred to.—I am, yours faithfully,

JOHN LEWIS.

Editor of the *International Psychic Gazette*.

P.S.—The copy of article referred to is herewith attached.

(See next page for the article.)

[The following is the article sent to the Editors of the *Two Worlds*, *Light*, and the *Psychic News*, which they withheld from their readers.]

Our Outlook Tower. THE PARLIAMENTARY FUND.

MR. GEORGE F. BERRY'S EXPLANATIONS.

IN our February number, at the conclusion of an article giving particulars of Mr. Maurice Barbanell's "Exposure" of "The Wrong Medium," we wrote:—

"Something must be done to put a stop to these uncalled-for calumnies of perfectly innocent mediums, and we suggest that the Fund collected about seventeen years ago for 'the adequate defence of mediums' should now at last be utilised for the purpose of taking legal measures for their vindication, and for the appropriate punishment of their persistent slanderers.

"Mr. Barbanell is one of the two or three custodians of this grossly mal-administered Fund, which has never been used for the purposes for which it was publicly subscribed. No account has ever yet been given to the subscribers of how their money has been spent, no one knows how much is left of it, and it is full time that an authoritative public investigation should be made into the matter, as it is well known that it has been squandered on purposes never contemplated by the subscribers."

Mr. Geo. F. Berry, Secretary of the Spiritualists' National Union, thus replies to these statements in his "Official Weekly Bulletin" in the *Two Worlds*:—

"Taking the question of accounting for income and expenditure first, the facts are that from the year of its creation there has appeared in the Union's annual reports and balance sheet a report of the activities of the Parliamentary Committee, and a statement of accounts.

"All funds under the control of the Union, including the Parliamentary Fund, are audited by professional accountants, in conformity with Company Law, and their certificate of accuracy is attached to the published balance sheets.

"These annual reports are circulated to all affiliated Churches and subscribing members fully six weeks before the annual meeting, thus providing ample opportunity to scrutinise the accounts and report, for the purpose of submitting questions on the same at the Annual Conference. Since the year 1924 no less than 900 copies have thus been circulated annually."

Now every intelligent reader will observe at once that while Mr. Berry describes the general methods of accountancy and distribution of reports adopted, particularly from 1924, by the Spiritualists' National Union within its own borders, he does not deny that

- (1) The Parliamentary Fund has been grossly mal-administered;
- (2) That it has never been used for the purposes for which it was publicly subscribed;
- (3) That no account has ever yet been given to the Subscribers of how their money has been spent;
- (4) That no one knows how much is left of it; and
- (5) That it has been squandered on purposes never contemplated by the Subscribers.

Mr. Berry will now perhaps address himself to these specific points and give a reply that will contain real information, and honest denials if possible, instead of evasive generalities which merely obscure the issue.

In particular he might tell us how, if a statement of the Parliamentary Fund accounts has appeared in the S.N.U. annual Reports since the creation of the Fund in 1916, no one outside the inner circle of the Union knew of the scandalous misappropriation of a large sum that occurred in 1918 until it was divulged by one of the leading officials on November 13th, 1924?

The Parliamentary Fund, it must be remembered, has never been the property of the Spiritualists' National Union, to do with it what it pleased, but was a public trust confided to it by its subscribers for the

definite purpose of getting the antiquated laws affecting mediums amended and providing adequate protection to mediums.

As already stated it has never been used for these purposes, and the responsible Trustees ought to give some account of their stewardship, or a public authoritative inquiry into the matter must be made so that if any of the money is still left it may be devoted to the protection of those genuine and honest mediums who are now being so violently and unjustly attacked by the present Secretary of the Fund.

THE "TWO WORLDS" REPLY.

The above letter and article were not inserted in the *Two Worlds*, but in its issue of January 12th, 1934, the following evasive paragraph appeared instead!:

THE PARLIAMENTARY FUND.

Mr. John Lewis, Editor, *International Psychic Gazette*, writes us concerning the letter of the Spiritualists' National Union which appeared in our issue of December 29th. He requests us "in fairness to him" to reprint an article which appeared in the *Gazette* for April last. As this would be merely a repetition of statements which the President of the Union denies, we regret we are unable to accede to the request. We cannot republish statements which we know to be untrue*. Reiteration of them is no reply. An examination of the accounts is the only criterion by which the matter can be determined, and Mr. Lewis has had repeated facilities offered him for such examination.

NOTES:—

*Mr. Oaten knows much better than that. It will be noted how skilfully he places the responsibility for the denial on poor Mr. McIndoe's shoulders!—Ed., I.P.G.

"THE PSYCHIC NEWS."

The *Psychic News* inserted the McIndoe letter (similarly shorn of the threatening paragraph) in its issue of December 23rd, 1933, with the following introduction:—

THE S.N.U. PARLIAMENTARY FUND.

We have been asked by the Spiritualists' National Union to publish the following letter sent to the Editor of the *International Psychic Gazette* in July last, but which has not yet appeared.

Mr. Maurice Barbanell knows very well that this personal letter was never meant to appear in the *Gazette*. We sent him, however, a "Letter to the Editor" in similar terms to that sent to the *Two Worlds*, which was intended to appear in the "*Psychic News*" for the information of its readers, but he kept it strictly for his own private perusal!

The following insolent travesty of our "Letter to the Editor" was printed in place of it!:

UNTRUE ALLEGATIONS.

John Lewis, Editor of the *International Psychic Gazette*, has written me* regarding the letter from the Spiritualists' National Union, recently published in the *Psychic News*. He says this letter was a "bowdlerised version." It was nothing of the kind.† It was an exact copy, word for word, as received by us. Lewis asks that one of his old articles, making allegations against the S.N.U., should be reprinted in full. As these allegations have never been substantiated, and are untrue,‡ I see no reason to give them any wider publicity.

NOTES:—

*He does himself too much honour in suggesting that we wrote personally to him!

†See overleaf "an exact copy, word for word, as received by us!" under the heading "The McIndoe Letter."

‡Mr. Barbanell's use of the word "untrue" here and in his heading does not affect the veracity of the allegations one iota. They were revealed by the first Secretary of the Parliamentary Committee and have never been contradicted since.—Ed., I.P.G.

"LIGHT."

Light did not print the McIndoe letter, even in its mutilated form, but in its issue of December 22nd, 1933, Mr. Lethem revealed his private sympathies by printing the following "fraternal" paraphrase!:

S.N.U. AND MR. JOHN LEWIS.

The Council of the Spiritualists' National Union
(Concluded on page 77.)

February, 1934
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My Introduction to Samuel Prout by Dr. Price.

BY MARY WINEFRIDE SLATER.

READERS of the January number of the *International Psychic Gazette*, who were interested to read how Dr. Price, the great Welsh spirit doctor proved his present existence, may also be interested to read how he helped a once famous painter to do likewise.

Over a year ago, I was receiving treatment for rheumatism from Dr. Price through Mrs. May Bird, who is controlled by him at the healing circles held at the Grotrian Hall, Wigmore Street, London. One day when Dr. Price was treating me he said: "Do you know anyone called Marion? Samuel is here, and there is someone called Puck!" I answered that I knew no one called Marion, and that I had certainly never known anyone called Samuel or Puck. I was much amused at the idea of such an incongruous trio!

I made great efforts for some months to trace these three people, because I felt sure that such a high spirit as Dr. Price would never have given their names to me at such a time without some good reason. In the end I was obliged to give it up. No one I asked had ever heard of such people.

I left London and returned to the North of England, where I visited several mediums. In each case the spirit of an artist was described to me. He came with the same urgent message every time:—

"Try to draw. I will help you. Don't sit and think—there is work for you to do for others. Write what you know, and draw what you see."

I had not drawn anything for thirty years, nor had I ever tried to write with any success. I felt disinclined to make any attempt until I had succeeded in tracing the artist, whom the mediums had declared to be a very beautiful spirit.

One evening, soon after Christmas, I was sitting by the fire with a friend, who was showing me her Christmas cards, which covered the mantelpiece. She placed a picture postcard in my hands. "That came from a friend in London," she said. "She must have bought it at one of the Art Galleries. It is taken from one of the pictures that my great uncle painted."

I saw a beautiful water-colour painting of the Palazzo Contarini Fasan on the Grand

Canal at Venice. The original is in the Victoria and Albert Museum. I turned the card over and read the name:—"Samuel Prout. 1783-1852."

The name "Samuel" made me pause to think. I had found an artist who was called Samuel! Although I had known my friend for many years I had never called her anything but "Miss Prout." If I had ever known her Christian name I had forgotten it. "Is your name 'Marion'?" I asked. She replied that that was so.

So I had at last traced Samuel and Marion, but where was Puck?

Curled up on the hearthrug at our feet, sleeping soundly before the blazing fire, after his ceaseless activities during the day, and blissfully unconscious that he had been called upon to take his part in proving the truth of spirit communication, lay a little fox terrier puppy. He is just six months old, and his name is "Puck"!

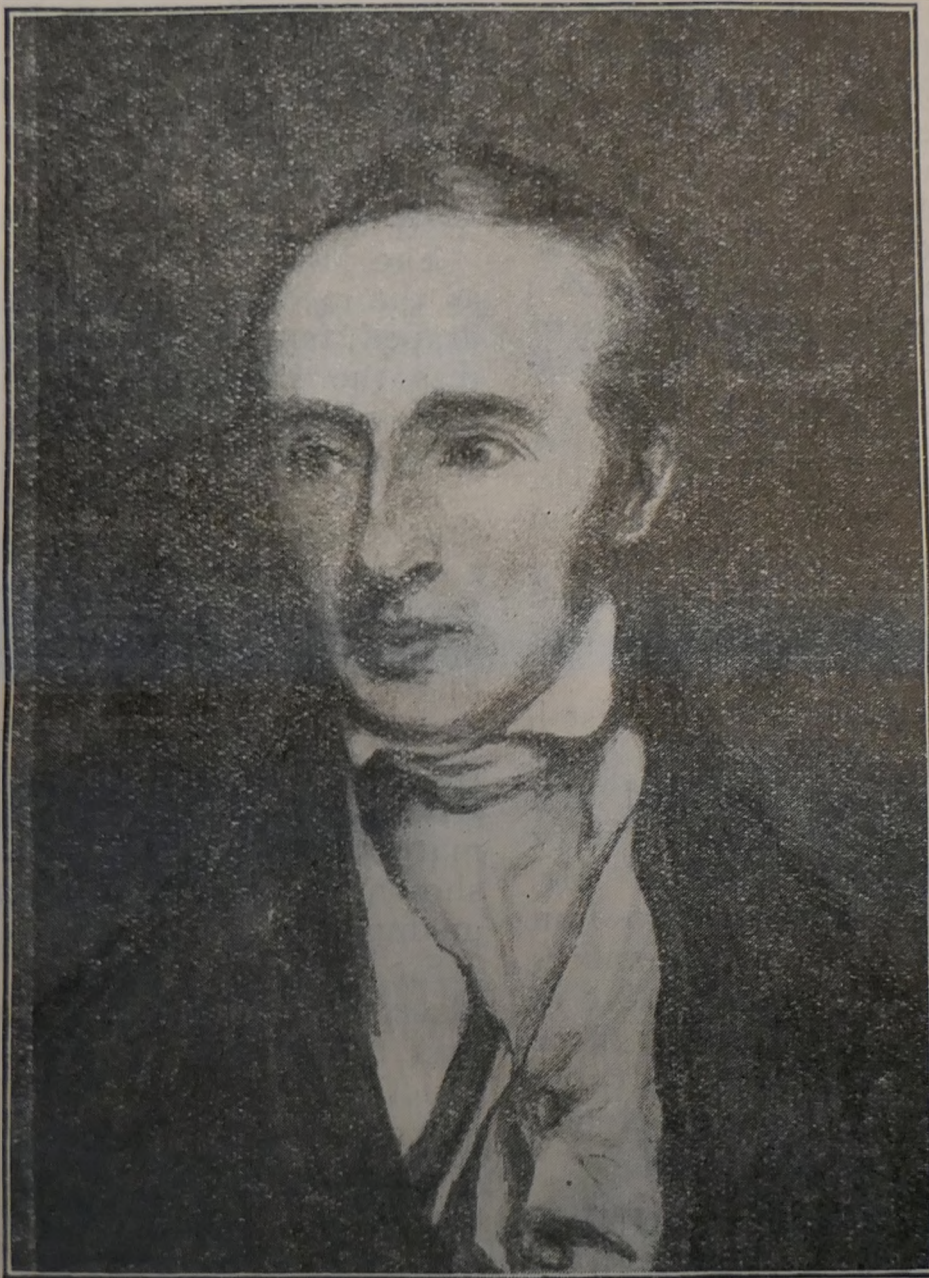
The discovery of the identity of Puck, has presented to me a problem that I find difficult to solve. It is now 15 months since Dr. Price mentioned Puck's name, and at that time he was not born!

We know that the pets we love survive so-called death. Is it also true that they live and are cared for by our spirit friends

before entering the earthly body? Or are their names prophetically chosen, and given to us by impression?

Although I should be ashamed to confess it, I had never even heard of Samuel Prout, whose exquisite water-colour paintings are well known to art lovers all the world over. I never knew that the name of his great niece was Marion, and Puck had not been born!

The following day I paid a visit to a Free Library, where I was allowed, by special permission, to bring home with me a volume containing reproductions of the works of the great artist. In this book I learnt that he had been John Ruskin's friend. I also read of the beauty of his character, his meekness, gentleness, and patience throughout a life of great suffering. He was respected and beloved by all who knew him because of his thoughtful



SAMUEL PROUT.

Sketch by Mrs. Slater from a painting by John Jackson, R.A., in the National Gallery.

Great Materialisations of the Past.

ALFRED RUSSEL WALLACE'S "BEST EVIDENCE."

THE majority of people to-day, Dr. Alfred Russel Wallace remarks in his "Life," have been brought up in the belief that miracles, ghosts, and the whole series of Spiritualistic phenomena cannot exist. There is no place in the fabric of their thought into which the facts can be fitted.

When he first began his inquiry into the subject it was the same with himself. But little by little, he tells us, a place was made in his fabric of thought, "first of all well-attested facts, and then, but more slowly, for the Spiritualistic interpretation of them."

A little time before his passing hence, just over twenty years ago, I wrote to Dr. Wallace (writes a correspondent) to ask him what, in his experience, he considered the best evidence for the appearance of materialised spirit forms. He referred me for the facts to his "Life" and to his great work on "Miracles and Modern Spiritualism."

From the abundance of material that these works offer for selection, I will quote a seance which took place at Boston at the house of Mrs. Ross, "a very good medium for materialisations."

There were nine persons present at the seance including, besides Dr. Wallace, Dr. Nichols, author of "Whence, Where and Whither," Mr. E. A. Brackett, a sculptor, and author of a remarkable book on "Materialised Apparitions," and Professor James, of Harvard.

Eight or nine different figures materialised, "including a tall Indian chief in war-paint and feathers, a little girl who talked and played with Miss Brackett, and a very pretty and perfectly developed girl, 'Bertha,' Mr. Brackett's niece, who has appeared to him with various mediums for two years, and is as well-known to him as any near relative in earth life. She speaks distinctly, which these figures rarely do, and Mr. Brackett has often seen her develop gradually from a cloudy mass, and almost instantly vanish away."

BECKONED TO GO TO THE CABINET.

But what specially interested Dr. Wallace was that two of the figures beckoned to him to go to the cabinet in which the medium sat.

One of these figures," he relates, "was a beautifully draped female figure, who took my hand, looked at me smilingly, and on my appearing doubtful, said in a whisper that she had often met me at Miss Katie Cook's seances in London.

"She then let me feel her ears, as I had done before to prove she was not the medium. (Her ears were not bored for earrings as were Miss Cook's.) I then saw that she closely resembled the figure with whom I had often talked and joked at Signor Randi's (Signor Randi was a miniature painter, living in Montague Place, W., at the time of the London seances), a fact known to no one in America."

The other figure was an old gentleman with white hair and beard, and in evening dress. He took Dr. Wallace's hand, bowed, and looked pleased, as one meeting an old friend.

"Considering who were likely to come, I thought of my father, and of Darwin," says

Dr. Wallace, "but there was not enough likeness to either. Then at length I recognised the likeness to a photograph I had of my cousin, Algernon Wilson, whom I had not seen since we were children, but had long corresponded with, as he was an enthusiastic entomologist, living in Adelaide, where he had died not long before.

"Then I looked pleased and said, 'Is it Algernon?' at which he nodded earnestly, seemed very much pleased, shook my hand vigorously, and patted my face and head with his other hand."

I have quoted these from a mass of experiences because Dr. Wallace remarks that the two recognitions were to him very striking; "they were both so private and personal to myself, I could not possibly have been known to the medium or even to any of my friends present."

SIR W. CROOKES AND KATIE KING.

The Miss Cook referred to by Dr. Wallace as the medium through whom the beautifully draped female figure originally materialised was the sister of the Miss Florence Cook, with whom Sir William Crookes obtained such very striking results.

In his "Researches into the Phenomena of Spiritualism," Sir William records how it was a common thing not only for himself but also for seven or eight of his friends to see the medium and this materialised form of a spirit, known as Katie King, "at the same time, under the full blaze of the electric light." By the aid, too, of the electric light, he and his friends took numerous photographs of the materialised form, in which the figure is shown to be quite different from that of the medium.

Sir William Crookes' experiments took place in his own laboratory; and so perfect was the materialisation, repeated under the strictest conditions time after time, that on one occasion he was able to time the pulse of the figure of Katie King. "It beat steadily at 75," he relates, "whilst Miss Cook's pulse a little time after was going at its usual rate of 90. On applying my ear to Katie's chest, I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance."

Katie King, as everyone knows, was a beautiful and charming spirit, who used to converse quite freely and easily with Sir William Crookes and his family, and relate to them the experiences of her earth life and anecdotes of her adventures in India. Finally, she vanished, saying her work with her medium was done, and never has she reappeared.

OUR READERS' TESTIMONIES.

A Lady of Title: "I enclose my subscription for two copies (one for British Columbia, and one for myself). I have just had a letter from there saying, 'Thanks so much for the I.P.G. We are so interested in it always, and I hope the Editor has all the success he deserves with it.'"

An Ardent Spiritualist:—"One cannot fail to now regard the *International Psychic Gazette* as THE leading psychical publication. Your most able editorship and admirable selective genius must inspire the increased recognition of all its readers."

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Spirit Messages from Sir Arthur Conan Doyle.

A REVIEW: BY ROSA M. BARRETT.

The Kingdom Come. Ed. by Ivan Cooke. Wright & Brown, 7/6.

THIS book contains messages purporting to come from the late Sir Arthur Conan Doyle through the mediumship of Mrs. Cooke, usually called here "Bright Eyes." These were mostly given during sittings in 1932, and are chiefly concerned with the conditions of life in the Hereafter, but some are about healing. Many of the messages, written down either in longhand or shorthand at the time, are said to have been of a most evidential character, but as these were private to his family, they are not given. Hence one cannot judge fully as to the likelihood of their origin, and indeed more than once the communicator said that several high spirits were helping to give the messages and information. That they are of a lofty character, with a decidedly spiritual nature, is of more importance.

I must say, however, that many of them contain Sir Arthur's well-known characteristics—love for truth, his zeal in trying to spread it, and his fearlessness and courage in this self-imposed task. Added to these is a confession of deep regret for mistakes he made on earth in his work for and teaching of Spiritualism.

An excellent "spirit photograph" of him is reproduced, which was taken at a sitting of Mrs. Caird (also called "Silver Star") with Mrs. Deane; it is said to be quite unlike any known photograph of Sir Arthur, whom Mrs. Caird had never seen, but it is a quite unmistakable likeness, and much clearer than any other "spirit photograph" I have ever seen. An ordinary photograph of Sir Arthur is given so that the two can be compared.

I find parts of the book, especially at the beginning, rather confusing, partly from the duplicate names used—e.g., Sir A. C. Doyle is "Noble Heart" and Lady Doyle "Heartease"—and partly from its arrangement, especially in the multiplication of commentaries by the Editor, which, without care, one is apt to assume are part of the A. C. Doyle script. A space or change of type would have made this clearer. As it is, quotation marks are easy to overlook.

A good deal—but not too much—is said as to the present idleness of the Memorial Fund raised both to perpetuate Sir Arthur's memory, and to forward some branches of the work to which he devoted with such singleness of purpose the latter part of his life. Many purposes were suggested to which the Fund might be applied—so many that between them all nothing materialised, and the enthusiasm of those ready to help died out. A hostel, a training college, the extension of the Book Shop he founded (at so great a sacrifice of time and money) would all have been of benefit to the cause. A life-size bronze statue, erected in or near London—where Spiritualists might assemble annually to hear orations on Sir Arthur's life, work and ideals—was suggested, and the endowment of a lectureship would also have been an admirable form of Memorial.

However, to return to the book, it is said that a group of high spirits often give

messages through mediums, hence the abstract names given, such as "Power," "Zodiac," "Imperator," etc. A prophecy that a French society called The Polaires (a sort of modern Rosicrucians) would join in the writings was fulfilled at an early sitting, but they do not play any important part.

The latter part of the book deals largely with healing. It is said that no one method is suitable for every patient, nor for every form of illness; nor can every case be cured by spiritual or magnetic healing. The following helpful hint is given:—

"A prevalent cause of disease is the inability to relax. If people would but learn from childhood the importance of relaxation, making of it a habit, thus going through daily life at rest, dwelling in harmony with themselves, with God and with the universal powers, they would retain that vital and rhythmic flow round and through their psychic and physical bodies."

A valuable thought is thus expressed: "In your total normality, your completeness, you are surprisingly greater than you know."

Again: "All the phenomena, all the continual running to mediums to keep touch with the dead, is all wrong. Men must seek rather for the living Light of Truth, the redeeming love which the demonstration of survival will help them to understand. Only with this object in view, should men seek to lift the veil."

A characteristic message came one day from Sir Arthur:—

"Yes, the old Doyle seems to be passing. But I will prove to you all that while I die I yet live again! There are no trimmings on a man when he has passed the Second Death; only pure spirit remains. Oh, that second awakening! One thing only was I conscious of—and that was the ALLNESS, the Infinitude, the Wonder of God's Love."

And again:—

"When the garbage is cleared from Spiritualistic phenomena, when purer channels are opened for our use, then men will receive information concerning man's physical well-being, mental training, and spiritual upliftment."

The later messages given are evidences of great changes in the present character of Sir Arthur as compared with his earthly one. He himself says he is a changed man; things in the spirit world are not at all like what he expected. In one message he says:—

"And then—the crown and climax of all our striving—comes utter relinquishment: to relinquish knowledge, power, accomplishment, all that goes to make our personal self of claims and assertions, to bare oneself, to become nothing, to restore to the Giver of all, all that one has and is . . . A wondrous destiny indeed!"

It is striking, when one comes to think of it, how very little Christ ever spoke of the next world, how little he described it, and then only in general terms or in parables. Was it because a revelation of the future would have unfitted us for the duties of to-day and made us impatient to depart from present troubles and weaknesses? Possibly some new phase of special Divine revelation is near, now that nearly 2,000 years of the present era have passed.

Of a homely nature is the following message which I personally have again and again proved to be true:—

"You little realise, friends, as you take your way daily, how marvellously you are guided and

cared for at every step. You do not realise that those dear ones, the 'beloved Guides,' labour sometimes for years, for half a lifetime, to produce some spark of Divine Light within your consciousness."

Again:—

"During the many years I spent in spreading the Gospel of Spiritualism, the main thought was to bring comfort to those separated from their dear ones."

He also said it was not wrong to seek such communication, but spirits have much other important work to do.

One of the mistakes Sir Arthur says he made, was in rejecting the saving power of Christ. He sees now this was wrong, and that Christ was not merely a great man. "The Way to Eternal Life, as will be clearly seen

during the next five years, is through Christ," he added.

I think I have said enough to show that this is a book well worth study, and that it will amply repay careful reading. As I have already said, it is of less consequence through whom such teaching comes than that it is of a lofty nature, inspiring us to a better life, to more earnest service to others, and to a deeper realisation of the everlasting truths taught by the life and words of our Saviour.

I also hope that attention may be drawn to the Conan Doyle £2,000 Memorial Fund raised and now lying idle when it might be of such service to mankind; spiritual healing, teaching, conferences, and new books all cry out for financial help. "Why stand ye here idle all the day long?"

"Twenty Years After": Things Worth Recalling.

From the "International Psychic Gazette" for February, 1914.

DR. PEEBLES & MR. E. W. WALLIS.

A TOUCHING tribute to Mr. E. W. Wallis arrived from Dr. Peebles, Los Angeles, as we were going to press. When Dr. Peebles heard of Mr. Wallis's transition he wept. "But be assured," he wrote, "that the tears were all rainbowed with the blessed knowledge that my friend is not dead, but has passed up a few steps higher into the more radiant Summerland of immortality."

He continued:—

"This Editor of *London Light* was not a mere upright form, shaped like a man, but in the highest sense of that word he was a Man, a conscientious, cultured, rigidly honest, self-possessed and regal-souled man.

"He is still a Man, a spiritual man gifted with consciousness, memory, mental attainments, and the most excellent moral qualities, the companion of James Burns, E. Dawson Rogers, Stainton Moses, James Robertson, and those stirring veterans upon whose foreheads the angels inscribed in letters of light, 'True and Faithful,' before they ascended into some one of the many-mansioned homes of the Father.

"Blessed are the dead that die in the Lord': that is, that live and die in the love and the practice of Truth. Such were the editors of *Light*, who so many times personally honoured me with their heart-felt kindnesses."

SAINTS AND FASTING.

Mr. Frederick Thurstan, M.A., in a lecture at the Occult Club, reviewed the methods of fasting and the objects of fasting which have been current from olden days to modern times. He said the person who in olden times wanted to become a saint had to learn gradually to lessen the amount he ate until at last he could live on a mere handful of grain, with a little of the fat of milk, and finally upon some water. When he became perfect, he could go for months, if not for a year, without any food at all.

The theory at the back of that rule of fasting was that a holy man or saint was developing a new, a higher, and more refined body, which had the power of absorbing from sunlight, nature, air, and from human thought and experience, emotion and etheric vibration, all that it required to sustain itself.

Now, that was not a false notion, as occultists now know that when they die they shall live in spirit bodies that have this power. Spirits tell us that they get sustenance for their spiritual bodies by a sort of emotional vibration, breathing, and symbolical eating. And if that is true it is not a false assumption that if while on earth they developed their spiritual body sufficiently, that would supply them with their daily food.

W. J. COLVILLE'S EXPERIENCES.

W. J. Colville, who was one of the chief notabilities in the psychic world, recalled, in an interview with the Editor of the *Psychic Gazette*, that when he was five years of age he was clairvoyant without knowing it. His mother, who had passed into spirit life when he was too young to remember her, used to appear to him frequently, and always in such a natural form

that he had no idea she was not an ordinary person living on earth.

He would see her as a beautiful, kindly woman, and it seemed to him that she spoke to him as any other person would. She would sometimes tell him what to do, and would cause him to make predictions which were completely fulfilled. When he went to school her appearances became less frequent, but they never ceased:—

"I do not only see my mother," he added, "but at different times many other forms, and receive communications from a great variety of spirit friends."

When he was going across America in 1912 he saw in a vision the old Spanish Mission Church in Los Angeles twice its size. When he arrived there he found it had not been altered in any way, but during his stay in the city it was enlarged to exactly the dimensions he had seen in his vision.

The Christ's New Epiphany.

"A little child shall lead them."

If thou wouldst bring the reign of Christ on earth,

With words of Love Divine, all reconciled,

"Come unto Me!"

Back must thou go to suffer a new birth,
Content to know thyself a little child—

God's fool to be.

Choose for thyself before His mighty throne,
To serve the King with those poor wits of thine,

A lowly place.

Sing, dance, or play and jest for Him alone,
Craving no guerdon save a smile divine

Upon His face.

Paris.

M.L.S.

NOTE.—The above is an epitome of the Gospel of Jesus as revealed in the life of the sainted young nun of Lisieux in Normandy—La Petite Sœur Thérèse who was canonised as a Saint in 1925. A new school of Catholicism it seems has been formed, especially among the rising generation of Frenchmen, to carry out the teachings and example of this new Spirit Guide, and to invoke her assistance in time of trouble. She goes about now working as a Sister of Mercy in the spirit-world, and many miraculous acts have been recorded of her appearances and aid. When on earth she often used to say, "I can rejoice at my own littleness because only little children, and those who are like them, shall be admitted to his heavenly banquet." One of her last sayings was, "When I have found my heaven I will not stay there. I will spend my heaven by coming back to earth and doing good and trying to help. My longing will be the same in heaven as on earth—to love Jesus with all the love of a child and to make Him loved."—M.L.S.

TO enable me to enable for their tration h It will simple, one inch each four a quarte (a) which instrume On the the Psy within t added to bless you try so h All th simple bygone the Wo number Septem

During years I have medium vining I w (over have f of han five ta It w arrang anothe five in the la small be ins in ord points a simi used f Not to the

How to Make a Psychograph at Home.

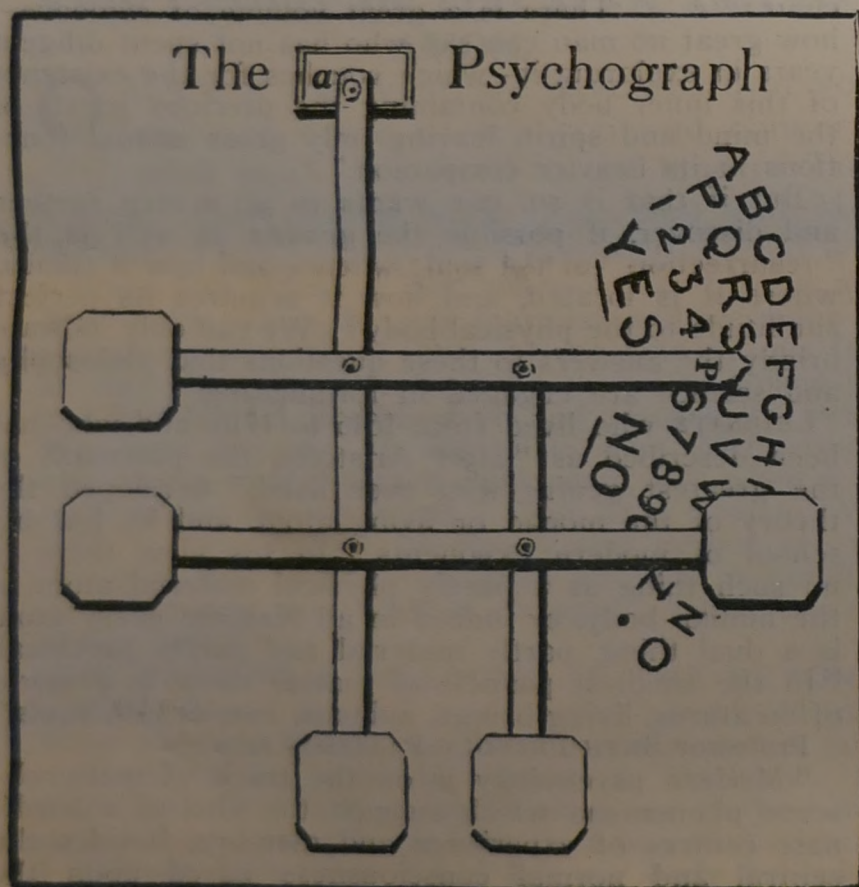
BY W. W. LOVE.

TO enable the many readers of the *International Psychic Gazette* who have written me asking for the necessary information to enable them to construct a Psychograph for their own use, the particulars and illustration herewith should enable them to do so.

It will be seen that the Psychograph is very simple, and consists of four laths of wood, one inch in width by three-sixteenths of an inch in thickness, four or five hand-tablets, each four inches square by three-sixteenths or a quarter of an inch in thickness, and block (a) which is the point of axis, from which the instrument operates.

On the letter chart, which is placed beneath the Psychograph, other words which come within the radius of the pointer (P) may be added to the chart, such as:—*Greetings. God bless you. Good-night. Power going. Start. I try so hard. Try again. Etc.*

All the necessary information for using this simple and remarkable instrument, used by bygone generations for communicating with the World of Spirits, can be found in the back numbers of the I.P. Gazette, commencing from September last.



During the whole of my experience of forty years as a trance and semi-trance medium I have never known an unaided human medium to give such remarkable and convincing evidence as the Psychograph.

I would suggest that the fifth hand-tablet (over the letters) be done away with. We have found that an instrument with two pairs of hand-tablets is equal in results to one with five tablets and requires less psychic power.

It will be observed that the four laths are arranged in pairs. Where the laths cross one another they form a square, five inches by five inches in the clear. At the places where the laths cross they are fastened by very small bolts or screws. A small washer should be inserted between the upper and lower laths in order that they may work freely at their points of intersection, and form any angle in a similar manner to a pantograph, which is used for enlarging drawings, plans, maps, etc.

Note that the five hand-tablets are secured to the upper surface of the laths. The laths

to which these tablets are secured overhang by ten inches the laths at right angles to them. The hands of the sitters are placed on these tablets.

The lath to which the pointer (P) is secured overhangs by six inches the lath at right angles. A small peg pointing downwards is secured to this lath near its end, and forms a pointer for indicating the required letters on the paper chart lying on the table.

Block (a) is four inches long, two inches wide and three-quarters of an inch in thickness. This block is secured to the top of an ordinary dining table by two small iron hand clamps.

The lath of this lattice-work Psychograph which comes over block (a), is secured to the block by a screw in such a manner that the lath can work freely backwards and forwards horizontally. A small washer should be inserted between the lath and block (a) and another washer between the upper surface of the lath and head of the screw. The distance between the lath at right angles and the screw in block (a) is ten inches.

On the underside of each hand-tablet at their centre, fix a small ball caster, in order that this lattice work may work freely and form any angle when resting upon a table.

A SITTING WITH THE PSYCHOGRAPH.

A Mrs. Read and Mrs. Askew called on me one evening. They had never previously seen the Psychograph in operation, and I had never previously met them. Thus the sitting was quite unexpected and only an experiment. Mrs. Read and Mrs. Askew both have considerable psychic power and the Psychograph soon commenced to work.

Question:—Are there any unseen friends present who are known to an investigator?—"Son."

Can you tell us your name?—"Len." (Correct.)

What is uppermost in your mind at the present time?—"Accident."

Can you tell us where the accident occurred?—"Cat and Fiddle."

Remarks:—I could make no sense of this until informed by Mrs. Read that this was really the name of the place where her son met with an accident which was the cause of his death.

Question:—Have you any other message for your mother?—"Be prepared for a revelation so—(? soon)."

"Father." (Announced.)

Whose father?—"Len's father. Greetings." (His name also was Len.)

If you are Len's father can you tell us your age at the time you passed over?—"51." (Correct.)

The month, please?—"June." (Correct.)

The date, please?—"16th." (Correct.)

Can you remember what day of the week it was?—"Wednesday." (Correct.)

Can you remember what age you were when you were married?—"24." (Correct.)

Question:—Is there anyone here for Mrs. Askew?—"Father."

Have you a message?—"Be not afraid."

Can you tell us your name?—"Edward." (Correct.)

Your surname, please?—"Martin." (Correct.)

Your age, please, at the time you passed over?—"63." (Correct.)

Where did you die?—"Manchester." (Correct.)

The year, please?—"1928." (Correct.)

"Bond, mother."

Who is this?—"Dad."

Have you a message?—"Son, be careful of his teaching."

What teaching?—"Religious."

Mrs. Askew stated she could quite understand the meaning of the message. Both ladies said they were astounded at these results

W. W. L.

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The Soul's Physiology.

MAN has from the beginning of time been trying to solve the riddle of the human soul, and he cannot yet be congratulated on having unveiled its hidden mystery. He has always been aware of its existence as an elusive "somewhat" operating behind a screen of the visible and physical, but what it really and precisely is in itself has eluded his observation and definition. He has vaguely given it a habitation somewhere within the human body, but he has not yet tracked its lair.

He has given it many names which little more than indicate his baffled ignorance of the soul itself. The early Greeks called it the *psuche*, a word which was a mere imitation of the sound of the wind, and this word we still retain in the English language as *psyché*, to name the personified soul. We still speak of the wind sighing (pronounced in Scotland soothing) or sighing through the trees. The first makers of human speech thought of the soul simply as the blowing, breathing, sighing thing in man, but what it was they did not know. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every-one that is born of the Spirit," said Jesus to Nicodemus. Similarly the Romans spoke of the soul as the *anima*, something alive (from which we have the English words animal and animate) and that was derived also from a Greek word *anemos*, which meant the wind or air. The English word *soul* and the German *seele* were derived from a Gothic root *saivala*, which signified a storm. Ghost, the old English word for the soul in man, was derived from the Anglo-Saxon word *gast*, the air, which is similar to our gust, a sudden blast of wind. The Hebrew words for soul or spirit, *nephesh* and *ruach*, were derived from a root that meant to breathe, and the Sanscrit word *atma* signified both wind and mind.

Sir WILLIAM HAMILTON, the metaphysician, says:—

"The term *soul* (and what I say of the term *soul* is true of the term *spirit*) though in this country less employed than the term *mind*, may be regarded as another synonym for the *unknown basis of the mental phenomena*. Like nearly all the words significant of the internal world, there is here a metaphor borrowed from the external; and this is the case not merely in one but, as far as we can trace the analogy, in all languages."

It will be noted that Sir William expressly regards the words *soul*, *spirit*, and *mind* as synonyms for the same thing, and he extends his category of names for it in the following definition of psychology:—

"Psychology, or the philosophy of the human mind, strictly so denominated, is the science conversant about the phenomena, or modifications, or states of the *mind*, or *conscious-subject*, or *soul*, or *spirit*, or *self*, or *ego*."

These are all names for the one thing, which he frankly calls "the unknown basis of the mental phenomena." They are used variously to express the soul's different manifestations, modifications, or states, and together they present a mental picture to us of an invisible something within each of us that thinks, and is conscious of its own thoughts; a living principle that feels, and wills, and moves; a spiritual something that lives on; a personal self that calls itself "I." The picture is made up from observations of what it does, but what is IT? That is what evades our knowing. The soul itself eludes us. We know that it is an essential part of our human economy. Is it a separate something that has the potentiality of independent life in the beyond? or is it a mere ideal call mind simply a function of the brain? Or is it possible that there is some real substance or sub-stratum underlying all that is physical, some kind of soul-stuff of a more refined and ethereal kind than

the grosser fleshly matter known to our physical senses?

Is our mind, soul, spirit, self, ego, conscious-subject an organism, a complete and semi-independent entity, a psychical or soul body, that is linked to or inter-blended with our physical body in the relationship of its twin-soul? Are we really two bodies, a physical and a psychical? We know that the Apostle Paul taught that "there is a natural body, and there is a spiritual body," one that is sown in corruption (at the death of the physical body) and one that awakes in incorruption at the same moment "in the twinkling of an eye," one that is "sown in weakness" and one that is "raised in power." Was the Apostle correct, or was he merely guessing? Were the appearances of Jesus after His physical death real events or were they mere hallucinations? If so, as Paul said, our "faith is vain"; and there is for us no immortality, no going on, no heaven, no communion of saints, no eternal progression, no corruption putting on incorruption, no mortal putting on immortality.

Sir ARTHUR CONAN DOYLE in his book, "The Vital Message," says:—

"The physical basis of all psychic belief is that the soul is a complete duplicate of the body, resembling it in the smallest particular, although constructed in some far more tenuous matter. In ordinary conditions these two bodies are intermingled so that the identity of the finer one is entirely obscured. At death, however, and under certain conditions in the course of life, the two divide, and can be seen separately. . . . When a man has taken hashish or certain other drugs, he not infrequently has the experience that he is standing or floating beside his own body, which he can see stretched senseless upon the couch. . . . I have myself seen very clearly my wife and children inside a cab while I was senseless in the dentist's chair. . . . There is a great volume of evidence—how great no man can say who has not spent diligent years in exploring it—which vouches for the existence of this inner body containing the precious jewels of the mind and spirit, leaving only gross animal functions in its heavier companion."

But if that is so, one wants to go a step further and discover, if possible the genesis as well as the "resurrection" of the soul; whence and how it comes, where it is located, and how it acquires its perfect similitude to the physical body? We can only indicate briefly the answers to these questions that philosophy and science are engaged in formulating.

LEIBNITZ, who lived from 1646 to 1716, and who has been described as "after Aristotle, the polymath of the greatest genius who ever lived," developed the theory of the monad or living atom, and he has his school of modern exponents. In his view there is no such thing as a purely physical material atom in the human body, or indeed in all Nature; every atom is a dual thing, partly material and partly psychical. "In the smallest particle of matter there is a world of creatures, living beings, animals, entelechies, souls."

Professor SETH PRINGLE-PATTISON says:—

"Modern psychology is on the track of many obscure phenomena which suggest the idea of subordinate centres of experience and memory, besides the central and normal consciousness based upon the cortical centres of the brain. Speculative biologists have extended this idea, and would treat each living cell as in some degree conscious or quasi-conscious, explaining thereby its selective action and general behaviour. . . . The atom, or whatever lies behind the atom, is itself conceived by the Monadist as psychical in essence, a feeling and responsive centre after the analogy of our own existence, in however remote a degree."

Sir OLIVER LODGE similarly declares that:—

"All bodies have a double constitution, the part which we see or feel, and the part which does not appeal to our senses."

Along the line of these quotations we can begin to see gathering up a rational view of the soul's reality and physiology. If every atom of the human body is found to be as largely psychical in its composition as it is physical, it is not difficult to conceive that the soul is only the essential natural counterpart of the physical body, originating within it, growing up with it, possessing corresponding form, features and faculties, and finally parting from it at the moment of physical death to continue its activities in the purely spiritual realm. The physical body is seen by our physical vision; but the spiritual body or the soul is only cognisable by its corresponding spiritual senses. The former is seen and temporal, the latter unseen now but eternal, and that, we venture to think, is the human soul itself!

J. L.

LIFE STORIES FROM THE ANCIENT PAST.

AS PSYCHICALLY TOLD TO RICHARD PHILLIPS.

LOO ALEN AND MEE AMON, UNONA, THE GALATIAN, CHALCIDES,
AND CALA, THE ELAMITE.

"These Oriental Biographies are very convincing."—Sir Arthur Conan Doyle.

IN the present instalment of Mr. Richard Phillips' remarkable scripts, dictated to him by spirits who lived on earth thousands of years ago, the chief topics dwelt upon, apart from details of family history, are the incidents connected with their passing from earth and their welcome into the Beyond.

The narrators seem to have realised that such information as they give from their own personal experience, must be ever interesting to the dwellers on earth, who have still to face the great change of passing from one world to another, with little real light from this side.

They give us comforting assurances that there is nothing in death to be dreaded; that all infirmities of the flesh are totally left behind; and,—as Cala, the Elamite says—"Great is our happiness, and great our pity for the dwellers on earth, who also in their turn shall attain to our high estate."

XXIV.—STORY OF LOO ALEN AND MEE AMON.

O MAN of the West, we have heard of you, and are come to see you and converse with you! We lived in the land of Tien Chien. Our names were Loo Alen and Mee Amon.

I am Loo Alen. I died when I was fifteen, and Mee Amon when she was fourteen, and we come to you as we were then. We did not bind up our feet as they do now. We lived by the river Hoang-ho, and we bathed in the river and learned to swim. We lived happily. I am taller than Mee Amon. I feel now as if I was a child again, but when I go back to my present home I shall be a woman. We both see you fully. We know you cannot see us. We wish you could. The dress we wear is not like what is worn now. All is changed. I like the old things best.

THE PASSING & WELCOME IN THE BEYOND.

When I was dying I saw a white-haired old man come to me. He had a pleasant smile on his face, and said he had come to take me to his home. So he helped me to get up, and I went out of the house with him and away to his home in a beautiful country. **I did not know that I had left my body behind**—I mean my body that was sick—but I had, and it was my spirit which got up from the bed. I did not look behind, and so I did not see it.

This man was my father's father, and after I had been some time in his home he explained to me what had happened, which surprised me very much, and I could not believe it until he took me back and showed me my parents and told me to talk to them. I did, but they could not hear me nor see me, and then I knew that I was no longer living as before. At first I was sorry and cried much. I wanted to stay with them. But my father's father talked to me and led me away, saying it would make me unhappy to remain where no one would perceive my presence.

So I went back and began to like the life of spirits, and I soon grew happy, and when I wanted to see my parents I returned and saw them. Now we are going back again to our home among the spirits from the land of China. O Man of the West, if you desire we will come again.

We come again feeling sure you will give us a welcome. How beautiful are the spirits who come to you! We have been watching them, and are filled with admiration. We lived long ago. We never heard of the God of the Christians. No missionaries had then come to our country. We lived in the beautiful land that is by the river Hoang-ho, but our lives were cut short, and we came here as children, and as children we come to you, so that your friends

may tell you what we are like. When you stand up I am a little above your shoulder, and Mee Amon is not quite so tall.

We feel that we must not stay now, but we will come again and try to tell you of our life here. Loo Alen and Mee Amon now return to their home in the happy land where they dwell, and will come again and talk to you of their life since they left your world.

XXV.—STORY OF UNONA, A Galatian.

I AM Unona, the Galatian. I wish to tell you the story of my earth-life. I have tried twice or thrice before, and failed each time. This time I think I shall succeed.

I was the daughter of a man who was too proud to work, because his father had been a great man, but as he was not rich he thought he would secure a rich wife. So he married a woman who had large possessions.

A STEPMOTHER AND A PAID GUARDIAN.

I forgot to say that his first wife died when I, her daughter, was about four years old. When he took his second wife I was about six years old. My father had me committed to the care of a lady whom he paid to take charge of me, as he did not wish me to be a trouble to his second wife, so I never went home after I left it. He used sometimes to come and see me. I do believe he had some affection for me, but he knew his second wife would not care to have me in the house.

I lived with my guardian till my death, which occurred when I was eighteen. My life was a very unhappy one, because this woman who was paid to look after me was not a kind-hearted one. She used to treat me sometimes very harshly, yet I dare not complain for fear of worse treatment. She had no affection in her nature, and made my life lonely. I think she wanted me to fear her, and she succeeded, but I never felt that I was quite in her power. I could have appealed to my father to remove me.

As I began to grow up she became a little better, and used to talk to me about her own childhood and youth. She had been the wife of a rich merchant who had been reduced to poverty, and she frequently used to draw comparisons between her present and former positions.

When I was seventeen I fell ill—I don't remember what it was—and the woman told my father. He came to see me. I don't think he knew I should not get better. I didn't think so. I hoped to recover, but I got worse. After a time I got better, but only for a time, for I again grew worse, and I felt I should not live. Something seemed to tell me I should not recover.

After being ill a few months I died, and my mother was waiting to receive me. I do not remember dying—only waking up and seeing my mother standing beside me. I recognised her at once, although I was so young when she died. She told me to rise up and come with her.

I saw my stepmother several times, but she never took any notice of me, and I was never introduced to her. She never had any children of her own, and I feel that my father would have liked me to live with him.

I did not see my body, though it was still in the room when I awoke, but they did not allow me to see it, fearing it might distress me, and I did not know at first that I had left it.

My dear friend, I feel that even now I have not been able to give you a very interesting account of my earth-life. I think it was too sad to be interesting. My father's second wife did not like children. That is why I was not brought up at home. She was not a bad woman, but she was not a person with whom I could have lived happily.

XXVI.—STORY OF CHALCIDES.

My good friend, I am, or rather was, as Cleobula has told you, the husband of Chariclea, who has been to you. We

lived happily together in the days of our lower life. My name was Chalcides.

She preceded me here. I lived for a few years after her. I lived in the days when the Persians were in power and began to think of subduing our country. I have been told that women of that race have been to you. I knew something of them by report. I was never in their country. Very few in our days travelled far from home. I lived till I was three and forty.

I expected another life, and was therefore to some extent prepared for it. But I did not know its true character, and found things exceedingly different from my anticipations. My life had been good and honorable, and I had no fear of death. I met it calmly. When I first became aware of the change I must have been dead for some hours—not more. I saw the form I had occupied and watched the preparations for its burial.

HIS FATHER'S EXPLANATIONS.

I think I tried to call attention to myself, but I did not succeed, which is the common experience. I found I was looking steadfastly at the body, trying to realise what had taken place, when someone laid a hand upon my shoulder. I turned round at once, and saw my father, who had entered this state some years before. I greeted him affectionately, hardly realising at the moment that he was now a spirit like myself, as he was exactly as I knew him. With him came others whom I knew, and in the pleasure and surprise of this meeting I forgot the body and the attendants, and lost sight of my late surroundings.

But the severance from the flesh was too recent to be long lost sight of, and I turned again to the bed. When I looked I saw not the body, yet the chamber was the same and all else. I was puzzled, and when I asked for an explanation my father said that they had taken it away for burial, but I did not see them, so much was I taken up with conversing with my father and the others. So I did not see my body disposed of.

My father then took me away with him to his own home, where I lived for a while until I had learnt the laws of this life, and what my duties now were. I had left two children behind, both nearly grown up, and I watched over them, and became their guardian, and saw them grow up honorable men and fill high places among their countrymen.

On waking up from the death trance I could see my friends, but not hear their voices. I was entirely separated from the body, and have no recollection of leaving it. I took a very great interest in the fortunes of my people until they became subject to the Romans, since when I have withdrawn from participation in their earthly concerns.

I, Chalcides, bid you farewell!

XXVII.—STORY OF CALA, The Elamite.

I AM a lady from Elam. I bore the name Cala. I lived before the days of Him you call Christ, while we were yet an independent nation.

My father was over the soldiers who guarded the king, and I was his only daughter. My life was cut short, and I came hither when I was yet a little girl. Therefore I have come to you in that form. Later I will come to you as the woman I am now. Our country lay east of the Euphrates. It was subdued by the Persians, and became part of their empire. My years were twelve only. I will come again.

* * *

"LIFE NOW AS THAT OF THE GODS."

I am Cala, the Elamite. I came to thee before, but my words were few, and now I perceive thou sufferest somewhat. My earth-life was brief, and I sorrowed greatly when I knew that I should die; and even when I came hither I was sore at heart for those whom I had left. But I was ignorant, and knew not how much I was advantaged. My friends also bewailed me, and I felt their grief. Often did I visit them, hoping they might behold me, but they never did. And their grief grew less and less until I became but a sweet memory, cherished without pain, for time heals all our wounds.

But this is a thing far off, and my life now is as the life of the gods, or as what I imagined their life to be. The infirmities of the flesh, the weakness, the errors of life follow us not here. Great is our happiness, and great our pity for the dwellers on earth, who also in their turn shall attain to our high estate. Peace be with thee!

(To be concluded next month).

Remarkable Materialisation Phenomena in Wales.

BY DAVID O. SMITH.

AN old Spiritualist friend and neighbour, Mr. Phillips, has given me some interesting details of a case of materialisation. He had the story from an eye-witness. Some chance remark over a business deal had led up to Spiritualism being mentioned; and so the story came out.

Not content with any but first-hand evidence I made a special journey to interview the eye-witness, a business man, of Cardiff, Wales. At first he was somewhat reluctant to tell me just what he had seen. By a series of questions the following facts were elicited from him, and, on the understanding that the names should be withheld, as he is not a Spiritualist, I will refer to him simply as the eye-witness, or Mr. E.

He had a friend, Mr. A., a young surgeon fully qualified, who was engaged to be married about eight years ago. A more ideal couple would be hard to find. Only two days before the wedding was due the young man met his death in an accident. His Alsatian dog died soon after.

About three months later the young lady was out walking in the road with some friends when suddenly her deceased lover, fully materialised, slapped her on the shoulder and said, "Hello, kid." After talking a little, he said, "I must go now." He walked away, and as they watched him he disappeared. This was such a shock to the lady she had to receive first aid and some stimulant. From that day onward, Mr. E. solemnly declared, the spirit had fully materialised on numberless occasions. Sometimes he appeared twice in one day; sometimes he would miss a few days and then suddenly appear, either at the house or at the home of his intended bride. He is often engaged in rescue work. Once he had

just returned from working on the victims of a train wreck in America.

Often when he could not come he wrote a letter. These letters dropped down in full daylight out of space. No regular sittings had ever been held. In fact, no sittings or anything usually associated with special conditions seemed necessary. Mr. A. simply returned fully clothed in his usual tailored clothing. If Mr. E. was absent Mr. A. rang him up on the telephone, just as he always used the phone. I enquired, "Has he telephoned you more than once?" Mr. E.—"Once? yes, a great many times." Mr. A. had also been photographed when materialised. He even ate and drank with his friends at home.

Mr. E. said, "I believe he will come back yet and stay here." "No, hardly that," I suggested. "Well," E. replied, "I have never read or heard of anything like it, but we have seen such phenomena that when I mention even a little of this people say, 'Man, you are losing your reason.' Yet I know it is true."

I finally begged him to ask the parents of A. if they would see me. He said he would ask but thought it hopeless as they were Catholics. Then I questioned him thus:—

Question.—"What was the first phenomenon you saw in connection with this case?" E.—"I received a letter from A's parents, asking me to call. I called and was sitting with my back to the fireplace."

Question.—"Was the room in light?" E.—Yes, the light was on, though darkness had set in outside. We heard what sounded like a dog—(perhaps the Alsatian?)—coming down the stairs. Just behind my chair was a fireguard. Suddenly there was a noise on the fireguard, as if the dog had jumped on it with both feet, and a letter fell over at my feet addressed to 'Mother'."

Question.—"How does A. look when he materialises? Does he look well, and like his old self?" E.—"He looks natural, yet there is a difference."

"Whitefeather," Mr. T. Wyatt's Indian Guide.

PORTRAIT BY MR. FRANK LEAH.

MR. FRANK LEAH, the well-known psychic artist, and Mr. Thomas Wyatt, the equally well-known medium, called upon us the other day, at the kind instance, they said, of our venerable friend, Dr. John Lamond (now in the spirit world) to tell us about the North American Indian Guide, "Whitefeather," who controls Mr. Wyatt, and whose picture, here reproduced, was drawn by Mr. Leah in somewhat unusual circumstances.

Mr. Leah told us that he had a sitting in his studio one afternoon at the Grottrian Hall with a banker's wife, who was anxious to obtain a portrait of her deceased son. She was accompanied by a lady friend who happened to be a medium.

When he had begun the drawing of the son, whose spiritual image had at once appeared before his clairvoyant vision, and had partly portrayed his features, the mother had an emotional nervous break-down, which was perhaps natural in the circumstances. Thereupon the figure of the son disappeared and a group of North American Indian spirits appeared in its place. They had come, they said, to attend to the mother's health.

One of them was a very striking figure, and he was impressed to draw him and, subsequently paint his picture. When the lady friend of the banker's wife saw the drawing she claimed that it was a representation of her own control and wished to buy it, but Mr. Leah did not feel it was intended for her.

Up till that point Mr. Leah and Mr. Wyatt had never met, but the same evening Mr. Wyatt held a seance in his own house and "Whitefeather," his control, told the sitters that he had succeeded in getting his portrait drawn by Mr. Frank Leah at the Grottrian Hall, and that Mr. Wyatt must ask "the paint man" for it.

Two days later he called on Mr. Leah and asked him for the portrait of his Guide, "Whitefeather," whom he minutely described before he saw the picture. Mr. Leah was very much surprised, but after hearing the story of the seance he very willingly handed it over, and it is still in Mr. Wyatt's possession.

Since then Mr. Wyatt has seen a full form material-

isation of "Whitefeather," which corresponded in every detail, including the distinctive head-dress, to those shown in the picture.

Mr. Wyatt, continuing the story, told us he had known "Whitefeather" familiarly since he was seven years of age, and although he knew nothing of Spiritualism till many years later, he had been in daily contact with "Whitefeather" all that time, and had received help from him in every possible way. He had also been controlled by him to give blessed help to many hundreds of bereaved people in private sittings. When he was giving clairvoyant descriptions on the platform it was "Whitefeather" who gave him the names of the spirits described, which he heard clairaudiently.

At this point in our conversation "Whitefeather" interpolated:—"Tell our friend that my motto is—'I serve that I may help my brother.'"

Mr. Leah then told us the story of the discovery of his astonishing psychic power to draw the pictures of the invisibles. Years ago, when he was art editor and cartoonist for a series of Irish newspapers it fell to his lot to supply a picture of a sporting notability of whom there was no portrait in existence, as he had always refused to be photographed. Mr. Leah had never seen this man, but two of his confrères who knew him described him minutely and he proceeded to draw him. Almost immediately after he began his drawing the living apparition of his subject stood out before him, at first faintly and then almost as clearly as any man in the flesh. In a couple of hours the drawing was finished, when the Editor of the paper said:—"That's him; you have got him exact."

It was published as a two-column front page feature on the following Thursday morning, which happened to be the day of the local races.

By way of a joke Mr. Leah went to the race-course, spotted his subject in the enclosure, addressed him by name, and congratulated him on the very delightful picture of him which had appeared in that morning's newspaper.

The corpulent sportsman exploded in a paroxysm of wrath, and said if he could only discover the artist who had drawn the picture he would kill him! Mr. Leah said, "Well, sir, as I have the swifter legs, I had better tell you at once that I am the culprit!"

The sportsman's wrath vanished instantly, and he held out his right hand in effusive friendly greeting to Mr. Leah, saying—"Put it there!"

We remember a celebrated artist in his day—a brother of Sir Arthur Sullivan, the great musician—telling us many years ago, while he was at work in his studio, that he had painted many pictures of historical characters merely from reading about them. He said that as soon as he began to paint, his subjects appeared visibly in front of him, not as flat pictures but as moving persons whom he could see all round! When the pictures were finished he used to go to the British Museum to compare them with existing statues or paintings and found they closely corresponded. Mr. Sullivan was a good Spiritualist, and both he and his daughter were delightful people and excellent clairvoyants.

J. L.



"WHITEFEATHER."

From Painting by Frank Leah

The Death Trap in the Coal Mine.

BY WILL CARLOS.

IT was Saturday night. In the kitchen a cheerful fire was glowing. The fire-place was as glossy and bright as hands could make it. The stone floor had been scrubbed and sanded: the furniture reflected the fire-light, and the sheep's head clock on the wall testified that the hour was seven.

The housewife was out doing her shopping and the husband sat smoking in his arm-chair. He was a short man, barely five feet high, but sturdy and strong. He sat thinking—not being much of a reader—when he suddenly became aware of a presence. He was familiar with this phenomenon—had been subject to such visitations from his boyhood—but he had been laughed at so many times that he generally forbore mentioning the subject. Even his wife was sceptical, so that he had no one to confide in.

"Are you there, friend?" he asked his spirit visitor, and a murmured "Yes," was the response, "there's danger ahead!"

"Who are you, friend?" asked John.

"Naylor!" was the reply.

"What, William Naylor?"

"Aye, aye; you remember me, don't you?"

"You were killed about three or four years ago!"

"My old carcase was—three years to-night."

"What or where is the danger, William?"

"Roof-fall—big one, I fear. Speak out and fear not. Number One Level—five o'clock—Monday morning—beware!"

John listened intently. "Do you advise me to stay at home?" he asked.

"No, no! warn the others!"

"But they will only laugh at me."

"Never mind—do your duty—we know and warn you." And the presence was no longer felt.

The mine levels in which John worked were three borings into the hill-side, by a contractor who paid a royalty to the lord of the manor, bore all the expenses, paid the men, and made what profit he could on the sale of the coal.

The main level, number one, sloped upward: number two was used for the tram-line; number three was an emergency tunnel, communicating with the others, and useful as a means of safety in case of accidents, or of approach to the workings in case of a "fall."

As the contractor had received a large order the men were working "double-shift," from 6 a.m. to 6 p.m., and from 6 p.m. to 6 a.m., taking it in alternate turns.

John was due for the night shift the following week, and had to be on duty at 6 p.m. on Sunday. He left the house at five-thirty and made his way to the level, wondering how his mates would take his warning. On his way he overtook the contractor, to whom he communicated the message he had received.

The man broke into a hearty laugh. "For goodness sake don't tell the men your foolish yarn," he cried, and then suddenly changing his manner, said "If you are afraid to go in, John, go back home. I'll let you have the night off."

John stoutly maintained his intention to do his turn as usual.

"All right!" said the contractor, "but keep your mouth shut."

On Sunday night, John's wife, Jane, had made her way just before six to the little Methodist chapel she always attended. After the service she paid a visit to her bedridden mother, and then went home to her frugal supper and so to bed.

She awoke early next morning, just as the dawn was mounting the eastern horizon, and experienced a chill as though some calamity was impending. She had dreamt that John had called her. She got out of bed, stirred up the fire which had been kept in overnight, a usual custom amongst the Welsh colliers, and set about preparing her man's breakfast. At five-thirty a lad ran up to the house crying, "There has been a fall!"

Her heart was momentarily chilled. "Oh, dear! Is John hurt?" she cried.

"No, he's safe enough, but he's gone to the other workings to get help; he won't be home for breakfast," and he ran off, leaving Jane much relieved. Putting some food in a basket, and carrying a jug of hot tea she hurried down to the scene of the disaster so that John should not go hungry.

He had just returned from the pit, and he hastily swallowed a few mouthfuls of food, sharing the tea with his mates, and then plunged in again to join the rescue party.

When the night shift men had gathered on Sunday night, the contractor led the way in and looked carefully around for any signs of danger. He especially examined one place where a large block of stone overhung the road-way. It was propped up well, and the oblique thrust of the stone had been checked by a double prop and a stout plank. "No fear of that coming down," he said. So the men went to their respective places, John trying to forget his warning.

About three o'clock in the morning the contractor came and asked John to go to number two level and ascertain why the trams were delayed. John went as requested, and found that one of the trams on the downward journey had slipped the rails, and so impeded the route. The lads in charge were quite powerless to set things right, so one of them was hurried off to ask for help. Soon two stout fellows arrived, and they emptied the tram, replaced it on the rails, secured the loose plate, refilled the tram, and put it in motion again.

John then looked at his watch and saw that it was nearly five-o'clock. The contractor came to meet them, and was pleased that the line was running again.

Together, the four men were making their way back to the workings when suddenly they heard a frightful crash, and clouds of suffocating dust rolled towards them. A falling stone hit the contractor, grazing his head.

"Good heavens!" he cried, "it has come then," and heedless of further danger called for torches. Some lengths of tarred rope were procured and lit, and they went forward towards the danger spot, but found they could not proceed as the way was blocked. The contractor bade John to alarm the workers in adjacent levels, and enlist others from the village, so that the work of rescue could be begun.

Soon a hundred men were at work, and the five missing men were extricated from the debris, but two of them were dead.

"John," said the contractor, as they were at last leaving for home—the dead removed and the wounded cared for—"I will never laugh at your warnings again, for it is a curious thing that I, too, had dreamt that Bill Naylor was talking to me."

"I didn't dream it," John replied. "I was as awake as I am this minute, and he told me what would happen."

SAMUEL PROUT.—Concluded from page 67.

consideration for others. He was a gentle generous spirit, "a sincere Christian."

I have tried "to write what I know, and to draw what I see," and shall continue to do so with great humility. My first attempts were published in the *International Psychic Gazette* during the last four months of the old year. I told the Editor at the time that I felt sure I could not have made my sketches without spirit help, but it was not until Christmas, 1933, that I knew who had returned to earth to give me inspiration, namely Samuel Prout, who lived from 1783 to 1852, who came to me through Mrs. May Bird in October, 1932, and promised me his help if I would try to draw! I have to thank Dr. Price for this kind introduction.

"We have missed one of the greatest lessons of Jesus. He did not go to the scientist or to the scholars with His message; He went to the common people."—*Sir A. Conan Doyle.*

CONCERTED ATTACK BY THREE EDITORS—Concluded from page 66.

informs us that they have written to Mr. John Lewis, Editor of the *International Psychic Gazette*, in regard to an article in which he criticised the administration of the Parliamentary Fund. The Council offers to produce the accounts of the fund for inspection by Mr. Lewis, or by any professional auditor deputed by him, in the presence of the Union's auditor, who would be able to reply to any questions.

"If, after this inspection," says the Council, "you persist in continuing your attacks and misleading statements, the Council will have to consider what further steps they shall take to protect the Union."

OUR REPLY TO "LIGHT."

On the same date we sent the following letter to the Editor of *Light* for insertion in his paper:—

69, High Holborn, London, W.C.1.
December 22nd, 1933.

To the EDITOR of *Light*,
10, Queensberry Place, S.W.7.

"S.N.U. AND MR. JOHN LEWIS."

Sir,—Referring to the paragraph under this heading in your issue of December 22nd, I can scarcely congratulate you on having gratuitously lent yourself to reviving an old controversy, now quiescent (in which *Light* was in no way concerned) at this supposed Season of Goodwill. You do not appear to realise that the letter you refer to was a personal one sent to myself in July last by Mr. J. McIndoe, President of the Spiritualists' National Union, which was of a threatening character, and was therefore properly ignored. It referred to an article in the April number of the *International Psychic Gazette* three months earlier, which has never yet been answered, and I enclose a copy of this article which I think you ought to reproduce not only in fairness to myself but in justice to the vital interests of Spiritualism and its Mediums, which were so scandalously sacrificed in the matter referred to.—I am, Yours faithfully,

JOHN LEWIS.

P.S.—Copy of the article referred to is herewith enclosed, and in the circumstances I trust you will print it **in full**, and thus help to elucidate facts which have been long hidden, and are now being deliberately distorted.

This letter was entirely suppressed by *Light*—which shows how far Mr. Lethem fails to uphold the honourable traditions of his predecessors in the editorial chair.

THE COLLAPSE OF OUR ASSAILANTS.

Thus it will be seen that while all these three Spiritualist Editors were exceedingly prompt and brave in associating themselves with Mr. John McIndoe's spiteful attack on the eldest of their comfrères they very speedily collapsed into cowardly silence when called upon to reproduce a statement of facts they have persistently withheld from the readers of their papers.

We conclude this brief history of the synchronised Yuletide raid of our five Spiritualistic brethren by reprinting once more our terse summary of the facts, which has never yet been controverted, and is just as true to-day as when it was written:—

- (1) The Parliamentary Fund has been grossly mal-administered;
- (2) It has never been used for the purposes for which it was publicly subscribed;
- (3) No account has ever yet been given to the subscribers of how their money has been spent;
- (4) No one knows how much is left of it; and
- (5) It has been squandered on purposes never contemplated by the subscribers.

Our journalistic brothers should now at long last try to be faithful to their great responsibilities by facing the facts without fear or favour, and dealing with them in a conscientious way, with a view to remedy the iniquities complained of. To attempt to

prolong their persistent "hush-up" policy by a concerted attack on an old colleague is doing no true service to the Spiritualist cause, and it is depriving our too often unjustly attacked, and at present defenceless, mediums from receiving the benefit of the £1,000 Fund publicly subscribed seventeen years ago for their protection.

Mr. McIndoe should address his request for an examination of the Parliamentary Fund accounts to the established Public Authority, whose special duty it is to investigate Trust Funds with a view to ascertain whether they have been properly administered, and, if any serious irregularity is discovered, to bring the delinquent or delinquents before the appropriate legal tribunal. This work is no part of our legitimate functions.

J. L.

* * *

FALSE SPIRIT MESSAGES AND HOW TO AVOID THEM.

By M. GREEN, Billericay.

SOME people who have begun the search into Psychic Science, and been confronted by false messages from spirit friends, have put aside any desire to explore further.

I will try to explain one cause of this trouble so that my readers may avoid error and obtain truthful and instructive information. The mind upon which the spiritual messenger must imprint his ideas is like a sensitive plate and upon this plate is produced the information desired to be sent over. This is done by thought waves. When the spirit operator is accustomed to this work he finds no difficulty in impressing the recipient. Now the latter, having emptied his mind of all earthly matters, sits with receptive attention, awaiting the contact of the thought wave, and ready to receive unadulterated the information desired.

The inquirer should approach his spirit friends without any preconceived ideas or insistent desires for particular information on any subject of importance.

Also, like unto like applies deeply in this matter. The sordid and worldly man seeking for information relating to his material affairs will find he is in touch with those of like growth. Should he live a life of deceit and insincerity, he will contact those of like quality. One must prepare himself to contact the higher spirits by endeavouring to live on an exalted level, rising above the material calls that in their insistence leave little room for the spiritual.

You may be deeply concerned because of the illness of a dear one, whom you fear may be taken from you, and you ask your spirit friend what the outcome will be. You may receive the answer that he will pass on or is already freed from earth, when in reality he is out of danger and gaining health. Why is that? It is because you have made the approach with the idea that what you feared had already come to pass, or would come to pass, and this idea or thought-wave, being more powerful because of its personal source, has impressed your mind plate with the coarser vibrations of earth, and so these have taken precedence over the finer vibrations of the spiritual, and your fear or desire is given out as the real thing. This accounts for many so called untruthful messages.

My advice is to approach your friends in spirit with an empty mind, ready to receive, and by your life try to get into contact with those who are decent, honorable and truthful, and anxious to be helpful, instructive and sympathetic.

Thus you will learn those things that guide you upwards and prepare you for that consummation of earth's greatest happiness—The Communion of Saints.

CHRISTMAS TREE FOR SPIRIT CHILDREN.

MR. and MRS. DELL and MISS SHEATH, of Farningham, give a party every Christmas-tide to little guests from the Other Side, and at the latest dozens of happy youngsters were present to receive and play with their Christmas toys.

For weeks before, at the home circle, the children had been selecting their own particular toys to be placed on the tree, and as soon as the fête opened they claimed each their own. One asked for a motor-car, which he picked off, wound up, and set running round the circle. Another youngster claimed a trumpet, which he blew vigorously; then he gave his name, age, and the address where he used to live. Little girls came more shyly and claimed their dollies. One named her's "Mabel," as she said Mabel was going to have it in the Parkwood Convalescent Home, where all the toys are afterwards sent. The former home addresses of the children were as far apart as Glasgow and Bristol.

Among adult spirits present was an ex-policeman, who said he was marshalling the children round the tree. A dog which had belonged to two different sitters greeted his former masters, with a marked distinction in the manner. Then an ex-cabinet maker (in spirit) was asked to go down to the cellar and saw some wood. Sounds were immediately heard from the cellar of sawing, hammering, and planing wood. On being congratulated he said, "Well, it takes an expert to do things properly." Some of the adults gave personal messages.

Mrs. Roberts Johnson, of Harrogate, was the medium; there were seven sitters; and thirty-four different voices were heard, as well as those of Mrs. Johnson's guides—David Duguid, Joe Griffiths, Blossom, and Cornelius.

Two days later one of the sitters said he could scarcely believe it had all happened; it was so incredible.—H.M.E.

* * *

THE AMERICAN PRESIDENT OF SPIRITUALISM.

Miss LILIAN WHITING, author of "The World Beautiful," etc., writes as follows:—

"I have had an evening made most delightful and spiritually refreshing to me by the most lovely visit of President and Mrs. J. P. Whitwell. As the President of American National Association of Spiritualists, he travels widely: he is indefatigable in his high devotion to the Cause, and his leadership is as inspiring and magnetic as is his inexhaustible fund of tireless endeavour. The sympathetic and interesting personality of President Whitwell is no negligible factor in the signal success attending his superintendence.

"Mrs. Whitwell, gifted in psychical qualities, broad and finely discriminating in her outlook, is of great aid in the movement here. President and Mr. Whitwell are both English—though also the most loyal of American citizens—but we love to feel we are all essentially one people: sharing a common language, literature, and true devotion to Religion."

* * *

TELEPATHY PURELY PSYCHICAL.

SIR WILLIAM BARRETT, F.R.S., in a letter to *The Times* in 1925, wrote:—

As regards telepathy, even the most sceptical (if they will take the trouble to read the evidence already published) will agree with me that it cannot be explained: (1) by an exaltation of the ordinary channels of sense perception—conclusive results having been obtained between subjects several hundreds of miles apart; or (2) by chance coincidence; nor (3) by any faculty at present known to psychologists.

The evidence all points to the phenomena of telepathy as being due *not* to any physical transmission across space, but to a purely *psychical* process.

It thus affords strong presumption of the existence in our personality of an immaterial entity, a soul or fines of our body, or conditioned by matter, time, or space.

Here and now this self lies below the threshold of consciousness and apparently comes into touch, and

can interfuse, with other souls; whilst our conscious lives emerge like peaks from a dense mist, a mist that covers and hides the vast plain which unites all sentient beings with one another and with the Universal.

* * *

SPIRITUALISM AND THE FILMS.

AN Australian Reader writes:

"Is there any reason why the films should not be called in to place before the public the commonly accepted beliefs of representative Spiritualism in pictorial and dramatic form?"

He says the whole Spiritualistic press reaches only a very limited audience compared with that of the cinema, which is every day, everywhere, drawing great crowds all over the world. If Spiritualist plays and pictures were attractively presented on the screens they would have a tremendous effect.

"One thing that greatly impresses me in reading Spiritualistic literature is the strong desire of those who have passed over to let those on our side know about the continuity of life and the necessity of making preparation for the life beyond.

"Even to most Christians, life on the Other Side is still a nebulous sort of existence, which they hope will be a happy one for them. There should be a pictorial message for them.

"Then I think of the great mass of people who believe that physical life ends all, also need enlightenment. And particularly do I think of the growing number of men who in these troublous times preach the doctrine of class-hatred, and a malignant hatred at that. There should be an arresting message for them and other evil-doers in all grades of society.

"I believe there are many authors on the Other Side—men like Conan Doyle and W. T. Stead—who would willingly collaborate with writers on our side in producing Spiritualist plays with the intention of doing good rather than the making of money."

* * *

"FAIRIES I HAVE SEEN."

MR. TOM CHARMAN, the well-known Nature-lover, when he lectured on this subject to the British College of Psychic Science in November, 1926, described his researches in the New Forest for material evidences of the existence of fairies in the long ago.

The lecturer said that during the past twenty-five years he had seen every kind of fairy and many phases of their frolicsome and picturesque group-life. He has made many paintings of them as he sees them—dancing, floating, boating, and dwelling in the nooks and crannies of old trees or among heather and bracken. As he loves them he has been privileged to associate with them on most familiar terms. Several of his pictures show some of them clinging to trees bent by the force of the storm, and others in boats that are tempest tossed. He suggests that fairies are nature spirits which have evolved from the simplest forms of primitive life, and claims that they have high intelligence, particularly on the artistic side, as is shown by the amazing minute pictures they had impressed on stones he had discovered in the Forest.

Quite a sensation was caused when Mr. Charman handed round a selection of his treasured finds, which included flints and stones, with beautiful clearly-defined pictures absolutely untouched by any human hand, excepting that a black background had been painted around them to make them stand clearly out.

Dr. John Lamond said he was absolutely astounded by this revelation of the reality of fairy life and work; he had never previously seen anything like it, and had never dreamt it existed. Another speaker said his two daughters were gifted with the power of seeing fairies, and often described them to him.

* * *

Sir Arthur Conan Doyle is quoted in "Thy Kingdom Come," the new book reviewed in this number, as saying in a spirit message:—

"If Spiritualism or any aspect of Spiritualism cannot withstand truth, then that aspect is better swept away . . . My mission is to prove the difference between that which is foolish and non-sensical and that which is a jewel of eternal truth."

Occasional Jottings by X.

GREAT NAMES.

IT is always well to exercise caution as to the validity of messages coming from spirits giving great names, for it is true that undeveloped spirits sometimes amuse themselves by impersonating—say—Wellington, Napoleon, Queen Elizabeth, Cleopatra, and a host of others. Much depends on the channel through which supposed messages come and on the attitude and motives of the persons to whom they are addressed. But the fact remains that the spirits of famous actors, writers, musicians, statesmen, kings and queens, martyrs, and others, do speak through to the earth at times, but often anonymously.

When they mention their names they do so only with a purpose, for a name, famous or otherwise, will often help spirits to gain mental contact with a person or persons on earth, through whom a link for useful service may be made. But it must never be forgotten that many who were famous on earth were not necessarily spiritually minded, or unselfish. Earthly fame does not necessarily imply virtue, as history has shown.

The real Napoleon, for instance, when speaking through to the earth plane, sometimes reveals his identity in order to show the contrast between his tyranny, intolerance and selfish ambition when on earth and his humble and contrite spirit in the Beyond. Speaking through a trance medium some time ago, with great emotion, and in accents of appeal, he said: "I beg of you not to think of me as the Napoleon Bonaparte of earth, but as a humble spirit who has had to learn his lessons; who has cast himself at the feet of the Christ; who now strives to prevent bloodshed and war and to create lasting peace between the nations of the earth."

And so it is with many others who were "great" in the eyes of the material world. They come back to warn us of the pitfalls of selfishness, pride, greed and vanity.

After all, great names do not matter. What matters is character. So let us exercise our intelligence in regard to the messages coming from the many different types of spirits in the Beyond, and judge of their value by their spiritual worth.

SPIRITUALIST OR SURVIVALIST?

"The true Spiritualist, using the word 'spiritual' in its cosmic sense, is one whose reasoning powers

are fully awake, but whose intuition is more awake still. Intuition is the first and true guide; reason, the second. Grasp this fact and you will not wander far off the track on your journey through life."

Thus spake a spirit guide recently. "The true Spiritualist," he went on to say, "does not perpetually question the identity and bona-fides of the spirit communicator; for, having obtained, at the beginning of his journey, the necessary proofs of survival, he knows henceforth when he is in touch with a particular spirit intuitively; for he realises that we do not return to earth for want of something better to do, but to help and inspire our brethren left behind with a greater knowledge of their true selves, their spiritual birthright. The true Spiritualist is impersonal. He puts self last. 'What comforting message may I get for someone who needs help?' he asks. 'If there be a message for me, I shall be happy to receive it; but I desire to help others before I help myself.' What we say, the lessons we return to earth to teach, enter into the soul of the true Spiritualist, and he is satisfied.

"But the Survivalist, he who places reason before intuition, is never happy unless we are gratifying his material desires and supplying him with proof, proof and still more proof, of our identity. The first person, the 'I,' is predominant with the Survivalist. He seldom contacts the spirit world without wanting something for himself. Sometimes he gets what he wants—or he thinks he does—and he is buoyed up for a few hours or days; but he has not found nurture for his soul, the true requirement, which he did not desire.

"And so, back he comes for more 'proof,' and if at long last he fails to get it he turns his back on Spiritualism in disgust. He tells himself that 'the spirits' have let him down, and that mediums are all frauds or victims of evil spirits or their own subconscious minds. He now becomes a menace, and a means for discouraging many who would embrace true Spiritualism with thankfulness.

"Your Survivalist is a sorry being. He sometimes thinks himself a Spiritualist, but he is not. When he contacts a true believer, he dubs him 'gullible.' Oh, yes, your Survivalist believes in Spirit Return, but only when the spirit world places itself in the position of a slave and panders to its 'master's' pride and selfish desires. Your Survivalist needs your prayers and ours!"

Brief Notices of New Books.

The Way In and Out. By Ronald and Kathleen Holme. "The Greater World." 1/6 net.

This is a psychic collaboration between a brother in spirit life and his beloved sister on earth. Through various reputable mediums, by means of automatic writing, newspaper and book tests, psychic photography and picture gallery portrait and book tests, Ronald gives his sister not only extraordinary evidence of his survival, but does so in order that she may pass on her experiences in book form. There are 71 pages of bold type, and many beautiful illustrations, including some reproductions of famous pictures by Romney, Green, and others. The most hardened sceptic will find it difficult to hold out against this unassuming record of intercourse between the two worlds.

Spiritual Songs. By M. A. St. Clair Stobart, Spiritualist Community, Grotrian Hall, London. 1/- without music. With music, 2/.

The indefatigable Mrs. St. Clair Stobart, leader of the Spiritualist Community, gives herein another collection of beautiful songs and hymns for congregational singing, suitable for Spiritualists and non-Spiritualists alike. Spiritualist societies and churches should note that for orders of twenty-five copies or more the price is reduced.

Stories of Second Sight in a Highland Regiment.

By William Kirk. Eneas Mackay, Stirling. 2/6 net.

It is well-known that many who took part in the last Great War, especially on the battlefields of France and Flanders, had their psychic eyes opened for a moment, particularly at times of danger, when they both saw and heard the spirits of their own comrades who had already made the supreme sacrifice. Such visions are said to have averted catastrophes and afforded comfort and reassurance. The author claims that what he has written constitutes his own and others' experiences, during active service

with the Seaforth's, all of whom were Highlanders or Islanders. The Celts are famous for their second-sight, and Spiritualists will derive much interest and a few thrills from a perusal of this book.

Science Hammers at the Church Door. By M. Elizabeth Millard, M.A. Rider. 2/6 net.

Many people are deserting the churches because they think the teachings of Orthodox Christianity to be opposed to the teachings of Jesus Christ. The author of this book denounces religious dogmatism in a forceful manner, and seeks to restore the reader's confidence in True Christianity by helping him to find and know the true God and his Christ.

In Range with the Infinite. By An Edinburgh Investigator. Stockwell. 2/6 net.

A simple explanation of psychical phenomena, with comments on the spiritual nature of man, and the actuality of communion between the world of flesh and the world of spirit.

The Teaching of Melchior. Herbert Joseph. 3/6 net.

A series of clairaudient impressions given to a lady who prefers to remain anonymous. Interesting alike to those who believe and who do not believe in psychic manifestations, such subjects as suffering, loneliness, humbleness, imagination, reverence, love, etc., are treated by a teacher in the planes beyond, which carry conviction to the reader and inspire him to seek the better way.

The Past and Future of Mankind. By D. Vivian Jenkins. Rider. 3/6.

The author attempts to explain the nature of the Universe, and gives some interesting examples of his experiences in occult fields. He also deals with astrology in a way that will afford the neophyte a useful groundwork for further studies. Evolution is dealt with, and an attempt is made to answer the question—What is Life?

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